Volume LXIII CHICAGO, AUGUST 5, 1909 Number 23

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

A Prayer

Give us grace and strength to persevere. Give us courage and gaiety and the quiet mind. Spare to us our friends and soften to us our enemies. Bless us, if it may be, in all our innocent endeavors. If it may not, give us strength to encounter that which is to come, that we may be brave in peril, constant in tribulation, temperate in wrath and in all the changes of fortune and down to the gate of death, loyal and loving to one another.

ROBERT LOUIS STEVENSON AS INSCRIBED ON A MEMORIAL TABLET BY ST. GAUDENS.

CONTENTS

EDITORIAL—
Notes 355
A Tragedy of the Higher Life 356
International, Educational, and Religious—E. P. Powell 358
Only the Crucified Live—*California Weekly* 359

THE PULPIT—
The Day's Work—Joseph Newton 359
Dead?—*Wilbur D. Nesbit* 361
Pythians Against the Lawless Saloons—Joseph B. Burtt 362

THE STUDY TABLE—
New Books on my Table—E. P. Powell 362

THE HOME—
Helps to High Living—*Joseph Henry Crooker* 363
The Butternut—*Mary E. Merrill* 363

THE FIELD—
Some Recent College Honors—*Dr. George F. Shears in the Clinique* 364
The Tower Hill Summer School 364

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

The Connecticut Mutual Life Insurance Company

FOUNDED IN 1846

SIXTY-THREE YEARS OF HONEST MANAGEMENT

Samuel T. Chase, Ill. Gen. Agent. Monadnock, Blk. Chicago

SCHUMANN AND COMPANY
Dyeing and Cleaning
OF
Suits, Silks, Dresses, (Rugs Oriental) etc.

Many of the well known members of Abraham Lincoln Centre are our patrons. References. Calls taken on the Phone—and Delivered.

PHONE 1442 DOUGLAS 3954 COTTAGE GROVE AVE.

AUTOMOBILE AMBULANCE
TO ALL PARTS OF THE CITY

H. D. LUDLOW
UNDERTAKER

Telephone Oakland 1274
659 E. Forty-Seventh St., Near Grand Boul.

DREXEL STATE BANK

Oakwood Blvd. and Cottage Grove Ave.

CAPITAL $200,000
DEPOSITS $2,500,000

3% Interest Paid on Savings Accounts---Safety Boxes For Rent

TELEPHONE OAKLAND 1269

H. ZEISS
Tailor

For Ladies and Gentlemen

SEVEN *and* NINE
EAST FORTY-SEVENTH STREET

Lovely Woman's Lovely Waists

Receive special attention at this Laundry. We have the art of restoring to them the beauty of newness as no home laundry can do it

Drexel Laundry
3905-11 Langley Ave.
Phone Douglas 642

Ideal Cream
For Chapped and Rough Skin
Prepared by
WILLIAM F. DATZ, PRESCRIPTION DRUGGIST
N. E. Cor. 39th St. and Vincennes Ave.

HAND SAPOLIO
FOR TOILET AND BATH

Delicate enough for the softest skin, and yet efficacious in removing any stain. Keeps the skin in perfect condition. In the bath gives all the desirable after-effects of a Turkish bath. It should be on every wash-stand.

ALL GROCERS AND DRUGGISTS

F. HOPE & SON

Painting and Decorating
Painters' Supplies

We are Distributers for ACME PAINTS, Varnishes, etc

3821 Cottage Grove Ave.
Tel. Douglas 665 CHICAGO
ESTIMATES FURNISHED

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LXIII. THURSDAY, AUGUST 5, 1909. NUMBER 23.

Ah! when shall men's good
Be each man's rule, and universal Peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Thro' all the circle of the golden year?

—*Tennyson.*

In view of the very significant and altogether inspiring exhibition of St. Gauden's work which was so auspiciously opened at the Art Institute of Chicago this week, the reminiscences of that master artist as edited by his son in the *Century Magazine* for August will prove a most interesting introduction to those who have a chance to study the exhibition, and to those who are denied the privilege it will prove to a degree a satisfying substitute.

And now, after all this fine investment of time and philosophy, and the "hand-me-down" ready-made psychology suit in which so many would-be healers of body and mind have paraded, comes Hugo Münsterberg's latest book, entitled "Psychotherapy," and disposes of the subconscious mind by simply saying "there is none." The shock is not untimely, for surely the "subconscious mind," whatever it may be, has been overworked in many quarters, leaving the conscious mind underworked. In husbandry, subsoiling, under certain conditions, may be profitable, but *soiling* is much more profitable. It is better to work to the maximum the realm of the known before we hasten to exploit the vagaries of the unknown regions, the land from which emerge the foolish and the fantastic. Things silly are often mistaken for things sensible.

Current Literature for August gives seven pages to Zangwill's "The Melting Pot," most of which is given over to the text of the drama itself. The concise, rapid dialogue stands the test of printing. Zangwill's genius shines out through the type as well as upon the stage, and warrants the expectation of the writer that the successful season's run in Chicago last winter is to be duplicated in New York the coming season. UNITY has already called attention to this powerful drama and would reiterate its conviction that it develops a sociological truth as profound as the dramatic situations are interesting. America is indeed a mighty melting pot into which various race and religious elements are thrown, and out of which will come a product finer, higher and more capable of development than anything thrown in.

The article on the religion of Swinburne in *Current Literature* for August is the first of many articles to come on this subject. It requires more than an analysis of the lines of the poet involved; namely, a more scrupulous, intelligent use of words, and more frank recognition of the ambiguity of the terms used. When one asserts that "there has been no great Christian poet since Coleridge," he ought to tell at the same time what he means by the word "Christianity." When the terms "religion" and "Christianity" are interpreted in such a way as to exclude noble thinkers, great dreamers and life helpers, then it becomes necessary to invent some other terms that will sympathetically include the motives, sanctions, and inspirations to brotherhood and a good life which an uncritical but very noble element in civilization has been guileless enough to include in the terms "Christianity" and "religion."

Chicago has honored itself and justified its prophetic reputation in placing Mrs. Ella F. Young at the head of its public school system by the unanimous vote of the board of education. Mrs. Young won her place not on account of being a woman, but in spite of being a woman. Her career as an educator is a story full of inspiration. Beginning literally in the primary grades, she won her way up through every position in the public school system, stopping meanwhile to occupy a pedagogical chair in the University of Chicago, winning a doctor's degree and successfully superintending the Cook County Normal School. No more fitting nomination could have been made from the standpoint of pedagogical wisdom, and no more strategic movement could have obtained from the standpoint of practical politics. Mrs. Young will unify the forces inside and outside, will raise the patriotic spirit to a high degree, and will bring into the service of the schools a mind undistracted by outside ambitions and unintimidated by ignoble motives, partisan considerations, or political prejudices. Hurrah for Mrs. Young! And Hurrah for the City of Chicago!

Our readers will find elsewhere in this issue a full program of the twenty-third meeting of the National Conference of Unitarian and other Christian Churches which is to be held in the city of Chicago September 27-30 next. This is the first time the Unitarians have ventured so far "away from home" with their semi-annual meeting. Heretofore the meet-

ings have been held chiefly at Saratoga, though they have ventured as far away as Philadelpha, Atlantic City, and perhaps farther. The program of this body is, as always, an impressive one, judged by the dignity and importance of the subjects and the ability and standing of the personnel, and the present one is such as should appeal to a vast population in the West. Although the technically labeled Unitarians are few and the organized churches that bear the name widely separated and relatively weak, the fundamental contention of the Unitarians, viz., freedom of thought in religion, the pre-eminence of character over creed, emphasis upon the sanctities of this life, and the need of rendering devout its activities, broadening its sympathies and widening its fellowships, are the contentions of a vast number, lay and clerical, in all the denominations. UNITY hastens to welcome this daring venture of our Unitarian brethren, and pledges to the undertaking the co-operation of UNITY and its readers.

Current Literature for August contains an interesting abstract of an article published in a German journal by Dr. Stammer, which attempts to prove that creedless Christianity is impossible. Dr. Stammer affirms that "dogma is a religious necessity"; that "he cannot lead a Christian life unless he purposes to realize certain principles or truths"; that "dogma and doctrine are as necessary to the Christian life as a rudder is to a boat"; etc., etc. This is apparently good reasoning, but the fallacy lurks near the surface. One of the fundamental doctrines promptly reached and effectually urged by the master thinkers, the great prophets of the world, is that thought in order to be effective must be free, that the right condition of clear thinking is open and continuous search, and that the right of the individual to secure and to hold great convictions carries with it an implication that other people have the same right, and that every individual is to be protected in this right. The battle against creeds is never a battle against conviction, but against ecclesiastical limitation of thought. It seems necessary to reiterate the fundamental truth in this matter, viz., that the only interpretation of the word "creed" which is pernicious and the only interpretation of the word which is opposed by the prophets and sages, the noblest devotees of all time, is not derived from "credo," the "I believe," but from "crede," the "thou must believe."

McClure's Magazine for August contains two notable articles bearing on economic and state problems. One is a mischievous article on the aerial battleship, which, although it be but a fanciful and altogether ingenious sketch of the unattained and, let us hope, unattainable, it is well calculated to inflame inventors and excite government adventure along these foolish lines. Is it not better to assume that before the gruesome Tennysonian picture of "airy navies grappling in the central blue" and shedding their "ghastly dew," the other more rational, more probable dream will have come true,

> "When the war-drum throbs no longer, and the battle-flags are furl'd,
> In the Parliament of Man, the Federation of the world."

How easy it would be now, before any aerial battleships exist, for the leading (!) nations to clinch the final suggestion that would put all temptation to experiment in this direction out of mind and sight. The air-ship has come; let it be perfected quickly. The aerial battle-ship has not come; may it never be perfected. The picture of "the Krupp field-gun for shooting air-ships" is indeed the picture of an infernal machine. May it never be realized. If there be not enough humanity and conscience left in the individual consciousness for the prohibition of such, let statesmanship through legislation, national and international, promptly prohibit the infernal business. The second article is "The Story of an Alcoholic Slave as Told by Himself." This article has all the appearance of careful statistical work. If the figures are unreliable or overdrawn there are plenty of intelligent men who have had experiences to confirm or revise them if they would only bring to the task a degree of frankness, and, with the heroic self-immolation of this writer, tell the truth about it. Has the time not come, gentlemen, for frankness in this matter? Waiving all the physiological and ethical problems, let this practical age work out the liquor "problems" on the dollar and cent basis, and when this worse than waste of time, money and strength is computed, let the foolish tobacco expenditure be confessed by the same methods, and good will come of it.

A Tragedy of the Higher Life

When a great fire burns down a building representing the business accumulations of years, containing a hard-working man's stock in trade, when a high-purposed, honorable business career is brought by untoward circumstances to what seems a disastrous end and an honorable man engaged in an honorable occupation is unable to pay a hundred cents on the dollar, when those long associated with one another in worthy enterprises fall into misunderstandings, and the distressing recriminations and strained relations that often spring therefrom, the world, even the hard, commercial "business world," is prompt to sympathize; is ready with its regrets; and, more often than is suspected, hastens not only with sympathy but with substantial aid to assist in the rebuilding, to restore the wavering confidence, and to remove the misunderstandings, for such calamities are altogether regrettable when they occur on the lower levels of material business, when they disturb the ordinary rounds of a trade that deals in fabrics, bread stuffs, reapers, gasoline engines, or automobiles.

Immeasurably more tragic is such a calamity when it strikes the high activities of the soul; burns down the house of enthusiasm and confidence; discredits the missionary and the prophet of ideas, or disturbs the forces that once worked together for the uplifting of mankind.

Such a tragedy has overcome the high work and brave worker represented by the Lithia Springs Chautauqua, near Shelbyville, Ill. Jasper S. Douthit, the story of whose brave apostleship for the freer faith in Southern Illinois was recently published by the American Unitarian Association, has for forty years borne the sorrows, sins, and perplexities of his people in dark as well as in sunny days. For forty years he has held high the banner, stood for things unpopular, and delivered his message of hope and love in the face of great discouragements.

All through this high campaigning he has been more or less cordially aided and abetted by his more favored co-religionists, the Unitarians, chiefly of the East. All through these years he has lived on the most meager salary, always giving ungrudgingly out of his slender purse as well as out of his great heart; always dreaming of larger things to do; always believing that life, strength and money would be available for what he deemed the Lord's work, always trusting in the support and confidence of his silent partner, the Lord of Heaven and Earth, working through the hearts of men and women attuned to his message.

Out of this missionary work sprang the Lithia Springs Assembly. On the old paternal estate, among the stately trees and beside the healing spring, grew up this Chautauqua, clothing itself with the fitting equipment of pavilions, cottages, and the paraphernalia of camp life. Year by year it grew in the confidence and enthusiasm of that country-side, and year by year the ears of the multitude were opened to hear the larger message of science, the inspirations of literature, the sanctions of morals and religion. Slowly but surely, to the surprise of both Mr. Douthit and other people, the Chautauqua assumed unique characteristics. It has become the most unsectarian, pandenominational of all the Chautauquas in America. Douthit's proud boast was that it was "the only Chautauqua that welcomed and was backed by the Unitarian denomination."

Of course expenses grew. Of course there was an ever-growing demand for money. Of course Douthit's courage grew on what it fed on. Of course also, notwithstanding the contagion of enthusiasm, confidence and respect that touched all those who came within the zone of its influence, there was the counter-clamor for economy, the complaint of extravagances, the "Why this waste? For it might have been sold for three hundred pence and given to the poor," of the practical man. Of course, also, in this case as in all other cases, organized denominationalism wanted denominational returns and asked, "Why should *we* do this? What does it advantage *us*?"

We do not purpose to go into the details of the sorry controversy which at last has broken into regrettable publicity in the pages of the *Christian Register,* the organ of the Unitarians. The present writer's estimate of Jasper Douthit is set forth in the introduction which he wrote for the autobiography already alluded to above. The break, perhaps, was inevitable. Jasper Douthit counted on the impossible,—a sectarian support to an unsectarian work, and "the business man's support" to keep up with the prophet's vision.

This year the Lithia Springs Chautauqua has had to surrender to grim circumstances for financial reasons, and all the humiliations, disappointments and tragedies of business failure have overtaken Jasper Douthit in the high realms of his work for the Kingdom. The culture, the wisdom, the "Yankee sagacity" that ridiculed Henry Thoreau, that led even Harvard college to turn the cold shoulder to its noblest alumnus, Ralph Waldo Emerson, have overcome the humble enthusiast down in "Egypt."

Of course, the bookkeeping of the A. U. A. and the *"practical business standpoint"* of its prudential representative will hold the foreground, but it is the work of Jasper Douthit in Southern Illinois that will remain, and in the slow but sure verdict of history, the New England "culture" and wealth that failed to see its great opportunity, to follow its broadcasting of the seed with wise, intensive farming of the field will be proved short-sighted and lamentable, and as unwise as it is unkind.

The better sense as well as the nobler impulses in the neighborhood of Douthit's home as well as in New England will come to see the unwisdom of this short-sighted economy and hard-handed accounting.

An old friend and neighbor of Shelbyville, Hon. George D. Chafee, a prominent lawyer, has valorously if not wisely championed the home missionary in a pamphlet setting forth in detail the complex story which, reduced to an epigram, means that Douthit "loved, not wisely, but too well."

There will be a day after today. The great oaks, the healing spring, and the sacrifices of Rev. and Mrs. Jasper Douthit in Shelby County will remain. Lithia Springs Chautauqua will rise out of its ashes, will find its own again.

Meanwhile, UNITY, which, throughout its entire life of thirty-two years has reported this mission and in its way co-operated, if not always by assent, at least by dissent with it, will give room for this closing appeal of Mr. Chafee, which appeared in the local paper, the *Shelbyville Daily,* of July 14, hoping that some readers of UNITY will be more than glad to lend a hand should the way appear.

The Roger Williams who was driven out of Massachusetts found lodgment in Rhode Island and is being

vindicated today in the masterly words and high spirit of George B. Foster, of the University of Chicago,—but this is the appeal:

Now, in behalf of my old friend, Douthit, I invite the co-operation of all his friends and the friends of this Missionary Chautauqua, to help him make a good sale of the 200 acres of the A. U. A. land as early and in the most satisfactory way possible. Until this can be done, I am sure the good neighbors whom he may personally owe for helping in 1908 will be patient and feel assured that they will get their just dues with fair interest.

This 200 acres forms one of the finest natural parks in the country. For picturesque natural scenery, variety of growth of tree and flower, rich soil and inexhaustible supply of health giving waters, this spot is not excelled by any 200 acres in the state of Illinois.

There are now some thirty leased lots, with cottages, varying from $150 to $800 or more in cost, making a total investment by individuals of some nine thousand dollars. On the American Unitarian Association grounds for the use of the Chautauqua are postoffice and headquarters building, grocery store, dining hall, restaurant, five room residence, four two-room cottages, nine cabins, two dormitories of six and eight rooms each, besides library, chapel and kindergarten hall. This, with the recent remodeling of the tabernacle, ice-house, dam for swimming and boating pool, small miscellaneous buildings, feed-yard for horses, etc., five-room cottage for tenant, all raises the total value of improvements on the grounds, private and belonging to the association, for Chautauqua and missionary purposes, to between $20,000 and $25,000.

It is a magnificent place for Rest, Homes, Health Resort, and Chautauqua institutions.

The Chautauqua is a member of the International Chautauqua Illiance and is held in high credit by all friends of Chautauqua institutions.

It has connected with it hundreds of C. L. S. C. students, and had a steadily increasing number of patrons.

The grounds are five miles from Shelbyville, the nearest city, and a mile from Middlesworth Station on the Big Four route. A survey has been made for interurban lines by these springs from Mattoon to Shelbyville, which will undoubtedly be built before many years.

The 200 acres now offered will be sold free from incumbrance. There is also 100 acres adjoining that may be bought at fair price.

For further information either visit the grounds and see for yourself, or write to

Yours truly,
GEO. D. CHAFEE,
Shelbyville, Ill.

International, Educational and Religious.

Having taken a good hold upon commerce, internationalism naturally breeds interchange of ideas. The university was born as long ago as the Crusades, and the name even then implied a sweeping away of local prejudices. A Shakespeare is sure, in course of time, to escape the bounds of provincialism, and even of nationalism. All Christs are sure of a final world-reception. We have recently undertaken a swapping of professors between the universities of the civilized peoples. From England we accept Dr. Bryce as a representative not only of statesmanship but of literature. Germany expresses her generous reception of Professor Peabody by a wish that he might always remain at Berlin.

The international movement is not entirely novel, however, in American history; for Thomas Jefferson proposed to buy up and transfer to Washington one of the European universities,—that at Geneva. President Washington thought the movement injudicious, as giving a foreign tone to American education. It seemed needful to begin with nationalism, and Jefferson, persuaded to that effect, turned to the project of creating state universities. These are already federalized at Washington, so far as the industrial phase is concerned. Our Agricultural Department of the Government is the greatest institution of learning anywhere in existence.

When Mr. Mosely, of England, was in this country, making an examination of our educational work, he suggested a plan, which he hoped could be realized, in the way of an interchange of American and English teachers, who as visitors should become students of educational affairs. He hoped to see a body of our American common school teachers annually in England, while English teachers should visit American schools and study our institutions. The proposition was warmly received at the time, and recently some of the American schools have been active in carrying out the scheme. This is a stride along the line of international comity, and it is equally hopeful as a method for creating universal good will in the place of threatening war.

Meanwhile the International Institute of Agriculture at Rome has already been in session. Here are forty governments uniting in the study of economic information concerning the common welfare of all the people, including the prices prevailing in various markets, and the commercial disposition of agricultural products. This information is not for the selfish use of any one people, but it is to be distributed freely throughout all the world, making universal all knowledge that can be obtained concerning crops, wages, co-operation, insurance and credit, concerning scientific discoveries as applied to land tillage, while measures for the common interest of farmers throughout the world are to be submitted to the different governments. The Institute will unify agricultural forces, and so establish peace and harmony by establishing a common interest. There is, in other words, already on foot a co-operative movement, practically of the whole civilized world, to disseminate information for world use concerning the art and science of producing and distributing food.

This is of course an optimistic outlook, but the Chicago Board of Trade has expressed an opinion that the Institute will save producers and consumers ten cents on every dollar they expend. This, in the United States alone, would mean an annual saving of over three hundred millions of dollars, possibly double that. The tendency would be greatly accelerated to take economic questions out of politics, and place them in the hands of expert commissioners. It will not only do much to remove the precarious and unstable nature of trade, that is the doing of the world's work on inadequate data, but it will go far to create among the producing classes of the whole world a community of sentiment and a hatred of conflict. It is a glorious fact that we find industrialism, embodied in a great international institution, becoming the foundation of universal peace. The tenure of capital and the tenure of labor rest at present upon what President McKinley denominated "commercial warfare." So long as international friction is sustained, this "economic irritant," the spirit of peace cannot inspire the peoples. Mr. McKinley in his last and greatest speech, insisted that reciprocity was in harmony with the spirit of our times, and that commercial retaliation was not; and that for that reason commercial warfare, like all warfare, must end, giving way to an age of commercial peace.

International education is likely to be a new sort of education. It will have very little to do with dead philosophical wrangles and dead languages, but will concern itself with life issues and living speech. It will discuss facts instead of opinions, and it will honor the hands as well as the brain. It will be agricultural

at the outset, because agriculture is inherently international in its spirit and its methods. It will aim to make the world a richer world for everybody, and to match the enormously increasing population with a multiplied production even more than adequate. It will at the same time be sure to eliminate those who undertake, with idle hands, to live by their wits. It surely will not undertake to create a select class of leaders, but rather to make the common folk equal in ability. Its democracy will not be that of the ballot but of industry. Its religion will lay more emphasis on six days of work than on a seventh day of rest. It will so educate the proletariat that, instead of endangering our social salvation, that salvation will come from the very masses that loom upward into numerical dominance.

E. P. Powell.

ONLY THE CRUCIFIED LIVE.

Ay from the eld we have known it,
  For all of the years attest
That a crown of thorns is woven
  For him who would serve us best.
Deep in our lore 'tis graven:
  He who would be man's friend
Knoweth Gethsemane's garden,
  Calvary at the end.
Heroes of right and duty;
  Holding God's standard high,
They in their love have called us;
  We answered them, "Crucify!"

Yea, but the slayers moulder,
  And all that the aeons give
To them is the shame that brands them—
  Only the crucified live.

Socrates, Huss and Bruno,
  Ye who were tried by flame
Or by the hemlock's poison,
  Yours is a deathless name.
Still as the years are added
  Unto this rolling ball,
Ye are our honored heroes—
  But where are your judges, all?

Dust of the dust unheeded,
  Thus are your judges now;
Ye live in the wide world's honor,
  Laurels upon your brow.

High on the cross of torture,
  Jeered by the rabble mean,
Whispering, "Father, forgive them"—
  Lo, 'tis the Nazarene!
But the blood-mad mob has vanished,
  Seeking oblivion's tryst;
Dishonored and all-forgotten—
  Save only the loving Christ.

Hold to this truth, brave battler
  For duties the high gods give:
Though you be crushed and broken,
  Only the crucified live.

—*From the California Weekly.*

He knows not the path of duty
  Who says that the way is sweet;
But he who is blind to the beauty,
  And finds but thorns for his feet.

He alone is the perfect giver
  Who swears that his gift is naught;
And he is the sure receiver
  Who gains what he never sought.

Heaven from the hopeless doubter
  The true believer makes;
Against the darkness outer
  The light God's likeness takes.

—*Richard Watson Gilder.*

THE PULPIT

The Day's Work

By Joseph Newton, of Cedar Rapids, Iowa.

"Man goeth forth to his work and to his labor until the evening."—Ps. 104:23.

This is the Psalm of Labor, and it begins and ends with praise. In the opening lines God is seen working alone, laying the beams of his chambers, channeling the rivers and sculpturing the mountains. Man was not there. The earth was not ready for him, and there was nothing he could do. God was making the world, causing the grass to grow and giving to the wild beasts their food. It was an industrial world, in which the Master Workman toiled, unhasting and unresting, in the morning of time.

At length all was ready and man appeared, going forth to his labor and to his work until the evening. It was the beginning of a new creation; for man went forth a distinct person, a living soul, with power to shape the course of his life and to alter the face of the earth. There is work in the world which he must do, or else it would be left undone. Nature is a wilderness, and he must labor to make it a garden, and to bring its products to a higher point of excellence. The province of man is thus a little kingdom within the providence of God. They are co-workers at an infinite task.

Here is the true source and meaning of the dignity of human labor. In his debate with John Stewart Mill, Comte remarked: "My Deity—Humanity—has at least one advantage over yours—he needs help, and can be helped." Mill met this charge by saying that "God can be helped, great worker though he be." How much man has helped God, and in what ways, it is not our task to inquire. One has only to turn to that famous book entitled, "The Earth as Modified by Human Action," to see the wide range of human power and to discover how closely man is in partnership in the creative process still going forward. This, as Huxley has said, is the vocation of man, to improve upon nature, and his triumphs are amazing. He has leveled mountains, straightened rivers, and, at times, apparently, changed the climate. Holland, once a marsh, is now a fertile land reclaimed from the unwilling sea. Art is nature seen through the prism of the human soul. By the art of culture man has grown roses, compared with which the lily praised by the Master was a tiny wild flower.

Not only in nature, but in the human world, God works with human hands. Luther saw that God needs strong men and cannot do without them, as did George Eliot when she said:

> "'Tis God gives skill,
> But not without men's hands; He could not make
> Antonio Stradivari's violins
> Without Antonio."

Not instead of God, but as inspired by his gracious presence, does human genius do its work. Out of humanity come the divine helpers of humanity. The eternal sympathy and care come to tired limbs and aching hearts through men. It is this truth that gives such meaning to the doing of good, as if the doers were taken up into the play of the divine purpose, not by force from without, but by quickening from within; and thus they fulfil the will and work of God on earth.

All great men have been prodigious workers. In his study of the lives of the artists, Ruskin was filled with wonder at their tireless and prodigal industry. Angelo used all the past in the effort to unroll the rich web of his fancy, and Hugo, having written forty volumes, felt that his mind was still in his springtime. Such men labor with a fine abandon, with a kind of radiant glee. The sparks from their anvils fly everywhither, filling the earth with light and beauty. They seem never to tire, never to exhaust their resources, and they are always young because they find joy in their work. When sorrow falls upon them they find in their work an anodyne for their grief, as we see in the life of Sir Walter Scott, who used his work to keep from brooding over the downfall of his fortune and his health. His "Journal" is a modest book, but it is the record of a brave, manly, pathetic soul. The manner in which he buckled to his task, sometimes when the page he was writing waltzed before his eyes, the heroic manner in which he faced disaster and buried his grief, move us with mingled awe and pity. With aching heart he obeyed the words which years before he had caused to be carved on the sun-dial at Abbotsford, "I must work while it is called day; for the night cometh when no man can work."

Emerson said that a man's work is his life-preserver, if not his soul-saver. Carlyle—and after him Ruskin and Tolstoy, in the succession of modern prophecy—taught with many variations a common truth: that "work is the grand cure for all the maladies and miseries that beset mankind, honest work which you intend getting done." Perhaps the saddest words Ruskin ever wrote are in his lecture on "The Mystery of Life," in which he shows how little real guidance we have received from even the wisest poets, philosophers and sages. But the one thing he is sure of is that industry worthily followed gives peace. "Ask the laborer in the field, at the forge, or in the mine; ask the patient, delicate-fingered artisan, or the fiery-hearted worker in bronze and in marble; and none of these who are true workmen will ever tell you that they have found the law of heaven an unkind one—that in the sweat of their face they should eat bread till they return to the ground. Whatsoever thy hand findeth to do, do it with thy might." Yet work is much more than a means of forgetting, much more than a narcotic to dull and number the pain of an aching heart. All is transfigured when we see that we are fellow workers with God, obeying the law of labor that rolls around us from star to atom.

One of the most interesting passages in the "Autobiography" of Herbert Spencer is that in which he expounds the ethics of work. He was of opinion that many men were mad about work, and that they overwork themselves in a way to sadden and shorten their lives. Thus he chides his friend Youmans for his tendency to undue self-sacrifice. Youmans wrote a despondent letter to Spencer, who replied in pungent words: "You will either cut short your life or incapacitate yourself, seeing that in your case, as in a host of other cases, experience seems not to have the slightest effect. It is a kind of work-drunkenness, and you seem to be no more able to resist the temptation than a dipsomaniac resists alcohol." And yet, as between the two, Youmans was the happier man, though he died too soon. Spencer, a fussy old bachelor, suffered from thinking too much about himself. This gives an air of littleness and meanness to a life which was essentially neither little nor mean. The overworked man is at least free from that. He has no time to think about himself, and he is saved from many ills. Nor has any great thing ever been done without what we call overwork.

Still, there is much to be said against work-madness, though perhaps it is not work that kills men so much as worry. Some men fret and fume at their work, and thereby wear their souls to tatters. All such work is false, for it is perhaps only greed masquerading as work. If a man loves his work he will get joy out of it, but very often the man who tells you that he loves his work does not tell the truth—what he loves is the money. Work of this kind may become a vice that hardens the heart, narrows the mind and stifles the spirit. Such men need to learn the fine art of loafing. Whitman loafed and invited his soul. Thoreau loafed. Sir Isaac was loafing when the fall of an apple taught him more than he had learned in his study. Mayhap by loafing a while these crazed, work-drunken men will come upon the fact that there will be work to do after we are all dead, and a deal of it will be the undoing of a lot of the work many of us are now doing so madly.

But there are others who work not for the money alone, but for the glory of doing things. They are big men who do big things, even if they often make themselves little in the doing. They work and work and work, originally to fulfil some vast design, but gradually the design is lost amid the din and hum and litter of the work. Such work develops easily into greed and selfishness, and tends to drive other things, beautiful things, mostly, out of their lives. How foolish it is to work today and every day and put joy aside, saying that joy will come later. The chances are that it will never come. When they are ready to quit their work, their work will not quit them. It follows them wherever they go, and they get away from it. Hundreds of men are doing this in our day, insanely, insensately. They miss the real values of work. They become victims of a fixed idea, that is, work-mad,—as crazy as the man who thinks he is made out of fried eggs and cannot sit down except upon a piece of toast. It is an obsession.

If we chide these men they tell us, Adam-fashioned, that the women have such fancy tastes that they have to work madly to supply the funds. Now there are all kinds of women, and doubtless there are a few women of this type. But as a whole this is painting the woman-world too yellow. Our writers of fiction have taken this matter up, as witness the story entitled "Together," by Robert Herrick, the greatest writer of fiction now living among us. In that near-great novel he shows how work-madness on the part of men is one of the things that drive their wives into foolish courses, and sometimes into evil ways. That story may not present the whole case for the sanitation of the marriage relation, but it does portray, most searchingly, the epidemic of marital misfitting and woe. John Lane is a noble and strong man but his work absorbs him. He is estranged from his wife. He neglects his children in ways that are not atoned for by the generosity with which he indulges them, to their hurt. He gives his family plenty of money and thinks his duty done. He has only a sneer or a smile of contemptuous tolerance for the poet and the artist. He fails to behold the beauties of the world about him, or in the lives of his fellow men. The pity, misery and moral squalor of it all are shown us as in a mirror held up to his soul.

So, also, in "The Romance of a Plain Man," by Ellen Glasgow, and a most delightful story it is. Her

hero is a man who, born in the "poor white" class in the south, falls in love with an aristocratic little girl who calls him "common." Ben Star is a very real person, and Sally is such a girl as the most hardened novel reader cannot help falling in love with. Ben sets out to do a great work to show Sally that he is not "common," and after many struggles he succeeds —only to find that he is losing his wife through his devotion to his business. Ben Star remains, to a degree, "common" to the end of the book, when he makes the discovery that to save the love of his wife he must forego the place to which he has aspired all his days. He remains "common" because the only way in which he conceived that he could show his worth was to pile up money, to give her all the luxuries she might crave. And all the while that was not what she wanted at all. What she wanted was the man himself. He gives himself to his business. He never quite outgrows a certain vague servility of attitude, nor does he find out, until almost too late, that the mark of a true aristocracy is its adherence to the belief that money is not the chief thing in life.

This is the situation as a woman reads it in one of the most agreeable stories in recent fiction, in which every character is drawn not only with evidence of truth to life but of kindly and human interest. Ben Star is a type of a host of men in our day. It does not profit a man if he gains the whole world and loses his true life, his dearest love, his better self. Women follow social fads and religious cults more often because their hearts are hungry for something lacking at home. If a man gives his wife everything except comradeship, confidence and the fellowship of the home, no one can blame her for spending his money. Of course there is work to do, but there is more joy in our work when there is more love in the home. And how good it is to return to such a home, after going forth to our work and to our labor until the evening.

One of my surprises of late has been a reading of the life of Ernest Haeckel, by Bolsche. He was no dry-as-dust pedant of science, but a big, warm-hearted man who mixed joy with his work. It was funny—the way he got out of practicing medicine, because he was pained by the suffering of the world, yet satisfied his sense of duty to his father's will that he should practice, by making his office hour between five and six in the morning. It may be wrong to shun contact with suffering, but not so much so when a man has it in him to do the things that Haeckel did. He did not solve "The Riddle of the Universe"; no man can do that; but he did combine work with pleasure, work with imagination, with the warm blood of a kind heart. Let us learn of him, not to quit work, but to put more into our work—more leisure, more beauty, more lofty aim, more love and more joy. All these are good, but work for the mere sake of work, or for the sake of gain, is folly, and work which produces only worry is a waste, if not a sin.

Let any one think over the list of his friends. There are three or four of my friends who might fairly be described as work-drunken. They are always busy and always ready to take on more work—for the busy man is the only man who seems to have time to do anything. Two of them are not robust, but, save at times of immense pressure, they are the most gentle and gracious of men. They never brood, they are generally hopeful; they have little relaxation, but what they have is relished with an intensity of joy. They have the spirit that secures happiness because it does not shrink from the grind of the working days. They are younger at heart than others who have the hard task of killing time, while time is killing them. Yet these men can make their work much less of a grind by putting more of the higher things of life into it. One of the wisest lessons of life is to learn to bring the beautiful things into the common days. Whoso does this opens a spring of joy whose spray will glitter in the midst of dull, heavy hours.

An example in point is the life of that noble, high-born French girl, Eugenie de Guerin. Her hours of idleness, which were few, were full of thought and alive to every lovely thing. It was then that she gathered a wealth of beauty wherewith she glorified her hours of toil. In her "Journal" she writes: "A day spent in spreading out a large wash leaves little to say, and yet it is rather pretty, too, to lay the white linen on the grass, or to see it float on the lines. One can fancy one's self Homer's Nausicaa, or one of the Biblican princesses who washed their brother's tunics." But those who do not read either the Bible or Homer miss the beauty as well as the joy which redeems the drudgery of life. What we need so much to learn, all of us, is the utility and moral efficacy of beauty, culture and faith.

And of faith, especially—the faith, that is, that we are workers together with God—for this transfigures all our works and days. It was this that the artist had in mind when he painted the "Angelus,"—the lovely scene at the end of the day's work. The man and the woman, comrades in toil, stand with heads bowed in the open field, and across the dim distance the evening bells send their sweet tones of blessing, calling the workers to prayer. Love, Labor, and Religion,—all that makes life lovely and sweet,—are in that picture.

"When earth's last picture is painted,
And the tubes are twisted and dried,
When the oldest color has faded,
And the youngest critic has died,
We shall rest, and, faith, we shall need it—
Lie down for an aeon or two,
Till the Master of all Good Workmen
Shall set us to work anew!

"And only the Master shall praise us,
And only the Master shall blame,
And no one shall work for money,
And no one shall work for fame;
But each for the joy of working,
And each in his separate star,
Shall draw the thing as he sees it
For the God of Things as They Are!"

DEAD?

Dead? I do not understand!
With your clasp warm on my hand,
With the word I heard you say——

And the last good line you penned
Scarcely read—— You dead, my friend?
You, who helped and cheered me so——
Can it be God did not know?

No. I tell myself it seems
But a sorrow that one dreams.
Death had sterner work to do
Than to stop and summon you.

And the word I heard you say
Echoes now from yesterday;
And your clasp yet warms my hand——
Dead? I cannot understand!

—*Wilbur D. Nesbit.*

Pythians Against the Lawless Saloon.

The lawless saloon has been condemned by the Pythian Order. The Supreme Chancellor of the Order, Henry P. Brown, of Cleburne, Texas, in the following language recently warned the members of the Order against violating the law of the land:

On June 16, 1909, a decision was rendered by the Supreme Court of Illinois, denying citizenship to a saloon keeper in Illinois because he kept his saloon open on Sunday, contrary to the Criminal Code of that state. The effect of the decision is in substance that a man cannot be a good law-abiding citizen when he is knowingly, wilfully and habitually violating the laws of his state. This decision by the Supreme Court of Illinois is a cogent argument why members of the Order of Knights of Pythias should refrain from violating the laws of their country particularly in view of the fact that by virtue of the Supreme Statutes a violation of the law of a Pythian's country is also a violation of Pythian Law.

The Pythian Order claims to be the first Fraternal Order to legislate against the saloonkeeper. In 1894 the Order passed a law excluding him from membership. Six hundred Fraternal Orders in the United States have since passed similar laws. Some saloonkeepers joined these orders before these prohibited occupation laws were passed and such members claim vested rights in their early membership. The Pythian Order has another law, which provides that if a member of the order violates the law of the land where he resides he thereby violates the law of the Pythian Order and subjects himself to Pythian discipline. This latter statute does not give a member a vested right in lawlessness and is the one the Supreme Chancellor is trying to enforce. The Masons, the Odd Fellows, and probably six hundred other Fraternal Orders in the United States have similar statutes, which require the members of the various orders to obey the law of the land. When all these Fraternal Orders, which include within their membership over one-third of the voting population of our nation, compel their members to live up to their own laws, then the lawless American saloon will be a thing of the past and some politicians will cease to interpret the indifference of the people to mean a sanction of lawlessness. When any business publicly demands the right to violate law in the United States the people soon arouse from their indifference and compel that business to obey the law or quit doing business. The many localities in this country where the lawless Sunday saloon is now closed on every day in the week are striking illustrations of the ability of the American people to overcome their indifference. Another example might be cited when the people of Chicago arose in their might and abolished the lawless Justice Shop in that city.

JOSEPH B. BURTT.

To believe that man was aboriginally civilized and then suffered utter degradation is to take a pitiably low view of human nature. It is apparently a truer and more cheerful view that man has risen from a lowly condition to the highest standard yet attained by him in knowledge, morals and religion. When I view all beings not as special creations, but as the lineal descendants of some few beings which lived long before the first bed of the Silurian system was deposited, they seem to me to become ennobled.—*Darwin.*

Does the seed scorn earth and seek the sun?
Surely, it has no other end and aim
Than to drop, once more to die, into the ground,
Taste cold and darkness and oblivion there:
And thence rise, tree-like, grow through pain to joy,
More joy and most joy—do man good again.
—*Browning.*

THE STUDY TABLE

New Books on My Table

From Funk and Wagnalls I have a little volume by the celebrated English physician, Sir James Crichton Browne, of decided value. It is a sharp and not altogether favorable discussion of the new theories of nutrition advocated by Prof. Chittenden of Yale and Horace Fletcher. The author cuts very close, and that is just what we need in handling these modern theories concerning food. Unquestionably a lot of damage is being done by the theorists concerning diet; at the same time it is utterly impossible for us to avoid the evils of surfeiting and silly feeding on nostrums, and the gorging with all sorts of fancies—in fact of over feeding in general, unless we study this subject very carefully, find out some of the laws of health, and obey them. Fletcher and Chittenden are certainly doing a vast amount of good. At the same time they will do more good if their followers will read this little book of Dr. Browne's, called "Parsimony in Nutrition."

From the Macmillans I have two books of travel: "Highways and Byways of the Pacific Coast," by Clifton Johnson, and "Alaska," by Ella Higginson. Both of these volumes are highly illustrated, and both are full of information; but the volume by Johnson is decidedly the most readable—the other is rather overpacked with facts. You will find either one of them a good companion for your summer outing. I have laid Johnson within reach of my hammock for a companion in my afternoon rest hours.

From Funk and Wagnalls comes a very useful book on "How to Develop Power and Personality in Speaking," by Grenville Kleiser. This volume contains a very large amount of good advice about the body. I imagine that the advice given would be of great value to speakers, but could do quite as much for just ordinary talkers. Not one woman in fifty has a good voice, or knows how to use what little she has. She uses about one-tenth of her lungs, and as a result, our women squeak and purr instead of enunciating. Their syllables are tumbled into heaps, and allowed to roll out of the mouth with a velocity that carries them about half way across an ordinary room. Men can make more noise as a rule, but they do not handle their syllables with any more common sense. The art of talking is one of the finest of all arts, and this book contains a deal of good advice. Unfortunately it has a chapter on "power in prayer," which I wish might be omitted.

"The Three Brothers" is the last volume by Eden Philpotts. The first third of this book seemed to me not very interesting, but after that the story began to get a hold, and it seemed as if the author himself was more interested in his own characters. When I laid down the volume I was sure that it was not equal to "Children of the Mist," but that it was well worth reading,—the Macmillans publish this volume,—although I have received other volumes of the same author from the Putnams.

The Political Science Quarterly for March contains an article on "Political Corruption" and another on "Municipal Socialism" well worth the reading; but I am more interested in a review of the "Constitution of

Oklahoma." We have hardly comprehended the change that is going on in the construction of our State life; the reconstruction of our civic organization. The problems of labor and corporations are injected; while initiative and referendum, direct nominations, and old age pensions are questions that will find an outing in all new constructive efforts of the American State. It is no wonder that the powers at Washington were shocked, and undertook to suppress the new constitution.

I do not know that the *Free Trade Broadside* is still to be published. I hope that it is, and that it is still to be edited by William Lloyd Garrison, with the simple declaration that it desires to overthrow the protective system. The April number opens with an extract from Herbert Spencer, and quotes very liberally from President Taft.

The Harpers have issued another edition of "The Hand-Made Gentleman," by Irving Bacheller. This book is not as good as "Eben Holden," and Mr. Bacheller will never be able to give us the equal of that simple, plain, spontaneous expression of primitive country life. However, "D'ri and I" was not as good as "Eben Holden," but it was a noble book. "Silas Strong" ranked high as a creation; so also does this new volume. It is a tale of youth—its loves and dreams and hazards, and the incredible riches of purity which often belong to it. Every book written by Mr. Bacheller stimulates to a beautiful life, and that is enough to say of any of them.

I recently mentioned three or four volumes of sermons, and now I have another that I shall place on the shelf of readables. I do not remember, since Bushnell, that I have taken to sermon reading, but here we are, finding our most interesting and even excitable books filled with sermons. The present volume is entitled "The Christian Ministry and the Social Order," being lectures delivered at Yale Divinity School. If our theological seminaries are going to do this sort of work we will withdraw all criticisms, and wish them to be packed with the bravest and the best of our boys—and girls. Give us ministers that can do this sort of talking and the call for them will be very loud. This volume is published by the Yale University Press.

"The Bride of the Mistletoe," by James Lane Allen, is published by the MacMillan Company. I can make neither head nor tail of this book, and shall stop trying. As near as I can make out it undertakes to tell the story of a man who got tired of a splendid wife. This marriage problem is a bitter one for American character if in the solving of it we cannot bring out self-denial, character, and unselfishness. Is wedlock to become the nursery of the most damnable meanness? I believe the Catholics are right, and easy divorce a curse. Let us have in all our schools taught more sexual knowledge, more knowledge of life, and of the real intent of wedded co-operation. What really are our schools now teaching us, or our churches either?

E. P. Powell.

No one can have a true idea of right until he does it; any genuine reverence for it till he has done it often and with cost; any peace ineffable in it till he does it always and with alacrity.—*Martineau.*

THE HOME

Helps to High Living

Sun.—The Church as a reservoir of organized religion, holds a vast accumulation of stored and conserved spiritual energy, by which individuals as they come into contact with it are vitalized.

Mon.—The emancipation of the individual is a great gain, but the best part of his emancipation comes when he begins to work in common with and for others.

Tues.—In the Church we participate in a religious life that is larger, richer, nobler than our own.

Wed.—It is wise to command some, "Go apart, and be yourself," but more often it is wiser to say, "Go with others, and get out of yourself."

Thurs.—It is not an extreme claim that the Church does more than any other agency to create the conscience needed in the man who occupies the market-place.

Fri.—It is the Church that transforms mere information into the wisdom of life.

Sat.—What are you doing for the Church which is doing so much for the interests that are indescribably dear to you?

—*The Church of Today, by Joseph Henry Crooker.*

The Butternut.

The butternut, which is really the white walnut, is one of our own American trees.

It may not be as tall or stately as some others, but has many fine spreading branches and a smooth, handsome bark, and is from thirty to forty feet in height.

The flowers come in May, from which the nut grows. It ripens in September or October, according to locality and season.

The nut is shaped like a small egg, about two inches long,—a green egg, its outer shell thin, but very tough, the inner one dark brown and tough. The kernel is sweet and oily, and this is why it is called "nut-bread" and fed to cattle.

When young, green, and tender-shelled, the nuts are sometimes scalded, the queer hairiness rubbed off, then made into "walnut pickles."

You can sometimes find five nuts on one stem, close together, often two, but usually one. The kernel is very intricate in shape, twisting and turning many ways, yet it can be taken out of the shell whole with care and skill, and used to secure a prize when a party of boys and girls are all trying to win it.

The Shakers, who are a community of farmers, use the shells in dyeing wool, a rich brown color. They also gather and most carefully dry the nuts, which would otherwise turn rancid, afterward taking out the kernels, coating them with sugar, putting them in neat paper boxes, for sale at their "offices" at all times, and always a delight to the "young folks" of the parties visiting their communities in the Berkshires.

The nuts are disagreeable to handle, staining the fingers yellow. Many an old garret floor in New England has been well spread with these nuts while drying, and the scene of many a "raid," always detected by the yellow fingers of the raiders later on.

The oil from these nuts was used in some medicinal way long ago. It must have been about as tempting as castor oil. Yet most people like fresh sweet butternuts, though some never do.

—*Mary E. Merrill.*

If we had lost our chief good, other people's good would yet remain, and that is worth trying for.

—*George Eliot.*

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company

Abraham Lincoln Centre

$2.00 PER ANNUM

SENIOR EDITOR.....JENKIN LLOYD JONES
ASSISTANT EDITOR.....EDITH LACKERSTEEN
DEPARTMENT EDITORS.....MRS. WM. KENT, MISS MARY E. HAWLEY

THE WATCH TOWER:
C. A. OSBORNE E. D. MARTIN PAYSON S. WILD

EDITORIAL CONTRIBUTORS:

Jane Addams, Wilson M. Backus, James A. Blaisdell, Francis A. Christie, Joseph H. Crooker, Robert C. Denison, John Faville, William C. Gannett, Fred V. Hawley, Charles M. Henderson, Emil G. Hirsch, Newton Mann, Joseph Newton, E. P. Powell, Granville Ross Pike, William M. Salter, Albion W. Small, Frederick Starr, Joseph Stolz, Hiram W. Thomas, Eugene G. Updike, Fred Alban Weil, James H. West, R. A. White, Charles Zueblin

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

THE FIELD.

"The World is my Country, to do good is my Religion."

SOME RECENT COLLEGE HONORS.

Titles in America never have met with the approbation of our people, but gradually there has grown up the custom of conferring degrees as indications of honor and respect. Never was one more worthily conferred than that given by the University of Wisconsin to one of her famous sons, Jenkin Lloyd Jones, at their last convocation, June 23, 1909.

For twenty-five years he has been a friend of education and his powerful aid has been at the service of almost any institution needing it. Hahnemann Medical College, as an institution of learning of liberal tendencies, early became one of his beneficiaries. To the hundreds of students to whom he has been an inspiration the knowledge of the honor conferred upon him will be received with pleasure.

The present officers of the Hahnemann Medical College desire to acknowledge their indebtedness to Dr. Jones and to extend the hand of congratulation.

Following are the remarks of President Van Hise upon conferring the degree:

JENKIN LLOYD JONES:

Born in Wales, Wisconsin was the home of your youth and early manhood. During these years, you were farmer, soldier, student, preacher. Your work here prepared you for your larger work elsewhere. Nearly thirty years ago you left your Wisconsin home and went to Chicago. There preaching in All Souls Church, obscurely and under great obstacles for a time, you have seen your work grow until its physical form is embodied in the magnificent social settlement of Abraham Lincoln Centre, and its spiritual form in the fellowship of rich and poor, high and low, American and immigrant, working together there for that American citizenship exemplified by Lincoln. I shall not specify the manifold life of Lincoln Centre, enough to say that there all human interests are exalted and inspired by a high purpose—children, as befits them, learn the joy of useful work; young people, the nobility of service for others; elders, the obligation of leaving to their children a city and a nation more beautiful and better than they found. And to all alike you have brought the lessons of the world's inspiring thinkers, poets and messiahs, of the world's upward march toward democracy and freedom. But not alone to the community of Lincoln Centre has your work been confined, not even for the sake of that community have these lessons been brought that in them, through them, and with them, you, the apostle, they, the disciples, might carry to this great American people the simple gospel of "applied piety."

In recognition of your service to humanity, upon the recommendation of the faculty, by the authority of the regents, I confer upon you the degree of Doctor of Laws with all the rights and privileges thereunto appertaining.

—*Dr. George F. Shears, in the Clinique.*

THE TOWER HILL SUMMER SCHOOL.

This school began its work promptly and is going steadily on according to the printed schedule previously published in the columns of UNITY. The opening sermon on Sunday afternoon, July 25th, was given by the leader, Jenkin Lloyd Jones, the Rev. Ernest Bradley of San Francisco conducting the service and adding his word to the sermon thought, the subject of which was "Christianity, the *Semper virens* of Religion." It was a comparison of the perennial elements in religion with the power, beauty and permanence of the great redwood trees of the West.

The sermon was offered as an introduction to the course of study on "The Growth of Christianity from Paul to Luther," which work began on Monday morning. The formal work of the school is confined to the hour and a half before dinner each morning, and to three evening lectures, interpretations or readings during the week. On Monday night Mr. Jones introduced a study of Milton with a lecture apropos of the tercentennial celebration. On Friday evening the whole of "Samson Agonistes" was read dramatically, the parts having been previously assigned. The whole reading was accomplished in less than two hours, and was greatly enjoyed. It is purposed to interpret most of Milton's writings in the same way during the summer.

Most of the cottages are now occupied, and the Summer School has very much the same earnest, though limited constituency as in previous years. Here is one place, at least, where numbers do not count, and the interest and enthusiasm are not measured by bulk. The usual delegations from Kansas City and Chicago, representatives from New York City, San Francisco, Madison, Wis., Rockford, Ill., and the "outlying districts" are here.

The new post office is an added comfort and convenience. Promptly after breakfast and supper each day the shrill whistle of the "post-boy," who is sometimes a girl, is heard, and the going for the mail is a pleasant ride as well as a public function.

DUST.

I head them in their sadness say
"The earth rebukes the thought of God;
We are but embers wrapped in clay
A little nobler than the sod."

But I have touched the lips of clay:
Mother, thy rudest sod to me
Is thrilled with fire of hidden day,
And haunted by all mystery.

—*A. E.*

ESTABLISHED 38 YEARS

Athenaeum Business College

ADVISORY BOARD
Rt. Rev. Samuel Fallows, D. D., LL.D. Bishop of Reformed Episcopal Ch.
Thomas Estill Commissioner Salvation Army for the Western States
Rev. Abraham Hirschberg Secretary of the Associated Jewish Charities of Chicago
Rev. George W. Gray, D. D.
Charles A. Brillow President Wabash Valley Coal Co.
James W. Howell, Attorney
W. D. Peck, B. A., Principal
Samuel B. Willey, LL. B., President

The School of Quality

18 to 26 VAN BUREN STREET
Near Wabash Ave.
CHICAGO

Phone Harrison 1110

DEPARTMENTS
1. Shorthand and Typewriting
2. Commercial
3. Preparatory
4. Teachers' Review
5. Railroad Freight Rates

TUITION RATES
$10 Per Month Payable In Advance
Night School, $4 Per Month

40 Thousand Graduates

Young people qualified in our Shorthand and Business departments in the shortest possible time for positions that pay at once from $25 to $60 per month. Individual instruction. Enter at any time. Day and night sessions. Call, write, or phone Harrison 1110 for catalogue. Positions for graduates. 38 years of uninterrupted success.

NATIONAL CONFERENCE

of Unitarian and Other Christian Churches

Program of the Twenty-third Meeting, to be held at Chicago, Ill., September 27-30, 1909. The Meetings will be held in the Fine Arts Building, Michigan Boulevard

MONDAY EVENING.

P. M.
8.00 Conference sermon by Rev. U. G. B. PIERCE, Washington, D. C.

TUESDAY MORNING.

A. M.
9.30 Devotional Service.
9.40 Address by the Vice-President, Hon. GEORGE E. ADAMS, Chicago, Ill.
10.00 Election of Assistant Secretaries and Appointment of Committees.
10.15 Report of the Council, by the Chairman, Rev. PAUL REVERE FROTHINGHAM, Boston, Mass.
10.40 Address by the Secretary of the American Unitarian Association, Rev. LEWIS G. WILSON, Boston, Mass.
11.00 Address by President of the National Alliance of Unitarian Women, Miss EMMA C. LOW, New York, N. Y.
11.15 Address by the President of the National Young People's Religious Union, Rev. HENRY HALLAM SAUNDERSON, Cambridge, Mass.
11.25 Address by the President of the Unitarian Fellowship for Social Justice, Rev. JOHN HAYNES HOLMES, New York, N. Y.
11.35 Address by President of the Unitarian Temperance Society, Rev. JOSEPH H. CROOKER, D. D., Roslindale, Mass.
11.55 Greetings, Dr. EMIL G. HIRSCH, of Sinai Congregation, Chicago, Ill.
12.10 Greetings from the British and Foreign Unitarian Association and from the British Unitarian National Conference, Rev. H. D. ROBERTS, Liverpool, England.
Greetings.
Introduction of New Business.

P. M.
1.00 Recess.

TUESDAY AFTERNOON.

P. M.
2.00 Meeting of the National Young People's Religious Union. General Subject, The New Generation of Unitarians. Addresses by the President, Rev. HENRY HALLAM SAUNDERSON, and others.
3.15 Meeting of the Unitarian Fellowship for Social Justice.
4.00-6.00 Reception to the National Conference by the National Alliance in the Art Institute of Chicago, Michigan Boulevard.

TUESDAY EVENING.

P. M.
8.00 Unitarian Sunday-School Society. General Subject, Religion and Education. In charge of Rev. EDWARD A. HORTON, President, Boston, Mass. Addresses by the President, by Prof. WILLIAM H. CARRUTH, Lawrence Kan., Rev. MINOT O. SIMONS, Cleveland, Ohio, and others.

WEDNESDAY MORNING.

A. M.
9.30 Devotional Service.
CHURCH PROGRESS BY MAGNIFYING THE USE OF
9.40 1. Worship. Rev. HENRY WILDER FOOTE, Ann Arbor, Mich.
10.00 2. Preaching. Rev. RICHARD W. BOYNTON, Buffalo, N. Y.
10.20 3. Pastoral Office.
10.40 4. Activities in a Country Town. Rev. JOSEPH N. PARDEE, Bolton, Mass.
11.00 Discussion.
Introduction of New Business.

P. M.
1.00 Recess.

WEDNESDAY AFTERNOON.

Sight-seeing Automobiles will be available to take the delegates to the points of greatest interest in the city, concluding the tour at Lincoln Centre where the company will be received by Jenkin Lloyd Jones and his staff.

Delegates especially interested in Settlement Work, to the number of sixty, in place of this trip can lunch at the Hull House Cafe and see the work there. Mr. Jones will arrange to meet them there with Miss Jane Addams, and then escort them to Lincoln Centre.

WEDNESDAY EVENING.

P. M.
8.00 Devotional Service.
RELIGION AND SOCIOLOGY.
8.10 *Rev. ROBERT J. CAMPBELL, D. D., City Temple, London, England.
8.55 Rev. EDWARD CUMMINGS, Boston, Mass.
9.20 Mr. RAYMOND ROBBINS, Chicago, Ill.

THURSDAY MORNING.

A. M.
9.30 Devotional Service.
HISTORY AND DEVELOPMENT OF UNITARIANISM.
1. As to its Motives.
9.40 Rev. WILLIAM C. GANNETT, D. D., Rochester, N. Y.
10.00 Rev. CHARLES E. ST. JOHN, Philadelphia, Pa.
2. As to its Organization and Administration.
10.20 Rev. SAMUEL A. ELIOT, D. D., President of the American Unitarian Association.
* This speaker is expected.
10.40 Rev. FRANKLIN C. SOUTHWORTH, President of Meadville Theological Seminary.
11.00 Discussion.
Open Conference.

P. M.
1.00 Adjournment.

THURSDAY AFTERNOON.

P. M.
1.30 Alliance Luncheon, Ball-room of the Chicago Beach Hotel, followed by the Meeting of the National Alliance of Unitarian Women. All women in attendance on the Conference are invited.
1.30 Laymen's Luncheon. The laymen attending the Conference will be the guests of a Committee of Chicago laymen at a downtown club. Following the luncheon will be a Laymen's Meeting for the discussion of Parish Administration and the Laymen's Interests. The program will be in charge of a committee, the chairman of which will be Hon. GEORGE HUTCHINSON, Newton, Mass.
1.30 Ministers' Luncheon. The Ministers attending the Conference will be the guests of Rev. Jenkin Lloyd Jones at Lincoln Centre. Following the luncheon will be a "Ministers only" meeting in charge of a committee, the chairman of which will be Rev. JOHN W. DAY, of St. Louis, Mo.

THURSDAY EVENING.

P. M.
8.00 Devotional Service.
8.10 Platform Meeting.
Rev. SAMUEL M. CROTHERS, D. D., Cambridge, Mass.
Rev. ROBERT COLLYER, D. D., New York, N. Y., and others.

ANNOUNCEMENTS.

The Headquarters will be established at the Chicago Beach Hotel, reached by express trains on the Illinois Central Railway in ten minutes from the Van Buren Street Station, Michigan Boulevard, nearly opposite the Fine Arts Building. The ample parlors and piazzas of the Headquarters Hotel, on the border of Lake Michigan, will enable all in attendance to enjoy the rare opportunities for social reunions for which the National Conference has been celebrated since its beginning. In the vicinity are several hotels also on the American plan, each of which will gladly receive delegates up to its full capacity. In the vicinity of the Fine Arts Building, up town, all the hotels are on the European plan, and these will meet especially well the needs of those who desire either the most sumptuous or the most economical entertainment. All are within easy reach of the Chicago Beach Hotel. The service on the Illinois Central Railway is so constant that one need rarely consult the time card. In selecting one's hotel, he should write the hotel for a booklet, study its situation and rates with reference to his own particular needs. Reservations should be secured as early as possible if one is especially desirous of being at the Chicago Beach Hotel, because the accommodations are limited. Whereas few cities would present more serious difficulties in arranging for a National Conference, on the other hand few cities could present more features contributing in so marked a degree to the inspiration and delight of those who attend this first meeting in the Central West.

Since two-cent rates have been made on the railroads, excursion rates can be secured only at conventions where at least one thousand delegates have bought tickets. Consequently, no reduced rates can be had for the Conference. Rates to Chicago from Boston are $19, $20, and $22, according to route. Sleeping-car berth, $5.50. Guests for the Chicago Beach Hotel and hotels in that vicinity, arriving on the Illinois Central, Big Four, or Michigan Central, can have trunks checked to Hyde Park, and leave at that station within a short distance of the hotels. Trains from Van Buren Station to Chicago Beach Hotel every ten minutes.

The reception to the Conference by the National Alliance is to be held, by the courtesy of the Directors, in the Art Institute of Chicago, nearly opposite the Fine Arts Building, in which the sessions of the Conference are held. This Institute shelters the largest art school in the world as well as one of the finest art collections in America.

As in the past, ushers will open the doors only at the conclusion of each address to permit entrance to the hall. One of the assistant secretaries will touch a bell of warning one minute before the expiration of the speaker's time. The final bell will ring one minute later.

Copies of this program can be had by application to Richard C. Humphreys, 272 Congress Street, Boston, Mass. They can also be found in the Social Room at 25 Beacon Street, Boston, Mass., and at the various departmental headquarters in New York, Chicago, etc. The Secretary, Rev. Walter F. Greenman, 684 Astor Street, Milwaukee, Wis., will be glad to answer any inquiries. His address during July and August will be Lunenburg, Mass., R. F. D. 1.

In addition to the hotel rates sent on application, for one dollar a day board and rooms can be had in the vicinity of Lincoln Centre at the following places: 168, 174, 198 Oakwood Boulevard. Additional information, if needed in this line, will be published in the "Register."

Some New Books

For Sale At

LINCOLN CENTRE SHOP

CAPTAIN THOMAS A. SCOTT:
MASTER DIVER
By F. Hopkinson Smith
12mo.; 76 pp.; 60 cents net; by mail 66 cents. Vol. V, "True American Types" Series.

SOME MEMORIES By Robert Collyer
12mo.; 248 pp.; $1.25 net; by mail, $1.35.

THE SEA OF FAITH By Milton Reed
12mo.; 111 pp.; 80 cents net; by mail, 87 cents.

THE HIGHER SACRIFICE
BY DAVID STARR JORDAN
12mo.; 54 pp. 80 cents net; by mail, 86 cents.

PAUL By W. Wrede
12mo.; 163 pp.; $1.00 net; by mail, $1.09.
(Extract is taken from the Preface.)

SONS OF THE PURITANS
By Various Authors
12mo.; 244 pp.; $1.50 net; by mail, $1.60.
Sketches of George Frisbie Hoar, by Francis C. Lowell; Morrill Wyman, by Henry P. Walcott; Horace Gray, by Ezra Ripley Thayer; Charles Franklin Dunbar, by Charles W. Eliot; Phillips Brooks, by Charles Carroll Everett; Francis Channing Barlow, by Edwin H. Abbot; Henry Sturgis Russell, by John T. Morse, Jr.; Roger Wolcott, by William Lawrence; William Eustis Russell, by Charles Eliot Norton; Charles Eliot, by William R. Thayer; William Henry Baldwin, Jr. by George R. Nutter. Illustrated with eleven portraits.
(Extract is taken from the Introduction.)

THE CHURCH OF TODAY
By Joseph H. Crooker
12mo.; 177 pp.; 75 cents net; by mail, 82 cents.

A BOOK OF PRAYERS
By Charles Gordon Ames
12mo.; 36 pp.; $1.50 net in cloth; $2.50 net in leather; postage, 10 cents additional.

THE ORIGIN AND CHARACTER OF THE BIBLE, AND ITS PLACE AMONG SACRED BOOKS By J. T. Sunderland
12mo.; 325 pp.; $1.20 net; by mail, $1.33

MIRACLES AND MYTHS OF THE NEW TESTAMENT By Joseph May
12mo.; 191 pp.; $1.00 net; by mail, $1.06.

THE STRENGTH OF BEING CLEAN
By David Starr Jordan
12mo.; 45 pp.; 50 cents net; by mail, 56 cents.

WHERE THE LIGHT DWELLETH
By Robert Collyer
12mo.; 283 pp.; $1.40 net; by mail, $1.50.

THE PHILOSOPHY OF HOPE
By David Starr Jordan
12mo.; 45 pp.; 75 cents net; by mail, 81 cents.

All the books you want, at the prices you have a right to secure. Call or write to

The Lincoln Centre Shop
209 Oakwood Blvd., Chicago

MARYLAND HOTEL, 157 OAKWOOD BOULEVARD
One Block from Lincoln Center
Delightful Summer Home. Fine Table. Special Rates to Students.
Phone Douglas 3345.

BERNET & CO. Phone Douglas 1136
Fine Residence Work Especially.
Electricians and Locksmiths
3985 Cottage Grove Ave.

1902 ONE WAGON 1908 12 WAGONS
Our Plant is the Best Equipped on the South Side
We are patronized by those who desire and appreciate an excellent quality of Laundry Work
PROMPT SERVICE OUR MOTTO
BISSELL LAUNDRY
231-233-235 39th Street Telephone Douglas 1003

Bowman Dairy Company
Milk bottled in the country
Milk · Cream · Butter · Buttermilk
Do our wagons serve you?
Why not have the best?
4221-4229 State Street
Telephones at all division offices.
Evanston ·· Chicago ·· *Oak Park*

In the summer time, pure rich milk and cream are most important, and hardest to get.
Wanzer's Germ-no Milk and **Wanzer's Delicious Cream** are guaranteed pure. Always fresh. Cost no more. Order today your milk and cream of
SIDNEY WANZER & SONS
305-307 E. 30th St. Phone Douglas 817
6313-6315 Kimbark Ave. Phone Hyde Park 207

Don't Pay Fancy Prices for Butter
BUT-O-NUT PEANUT BUTTER
Is better than the best and goes twice as far.
So called cheap butter at all, but BUT-O-NUT PEANUT BUTTER is absolutely reliable, pure and wholesome. It is made of pure ground Spanish Peanuts, grown in America, and the best in the world. Come and see it made. Hundreds of dainty dishes are made from it.
Try It Free Write today for Free Sample Jar. We will send it by return mail together with our But-O-Nut Cook Book which is full of valuable recipes. Write today.

CHICAGO PURE FOOD CO.
214-216 S. Water St., Chicago

4647 Grand Boulevard
Phone Oakland 319

Muir
CHICAGO
ESTABLISHED
1865.

Flowers
FOR ALL OCCASIONS

3530 Michigan Avenue
Phone Douglas 319-538

Please say you saw it in UNITY

WRIGHT & COMPANY
STEAM **COAL** DOMESTIC
Telephone Yards 1298
Main Office and Storage Yards
1023 to 31 Thirty-Fifth St. CHICAGO

THE GREAT CIVIL WAR
By Charles R. Cooper.
Late 67th Ohio V. V.
CHRONOLOGICAL AND ALPHABETICAL RECORD OF THE GREAT CIVIL WAR.
With a rare Frontispiece of Lincoln. Royal octavo, bound in blue cloth, gold-lettered back, white-lettered side, bevelled boards,, sprinkled edges.
Price, Five Dollars.
THE CAXTON PRESS,
255 Oakwood Boulevard, Chicago, Ill.

PROCTOR ACADEMY
Andover, New Hampshire
A Unitarian School for both sexes. Tuition and Board $250 a year. Courses in Business and Domestic Science. College Certificate. New Gymnasium. New Separate Dormitories.
Principal, Andover, New Hampshire

Stamping Embroidery
WENTWORTH WOMAN'S EXCHANGE
4331 Wentworth Ave.
Preserved Fruits Stenciling

PRINTING
We solicit the patronage of all those requiring First-Class Printing and Engraving at reasonable prices : : : :
Oakland Printing House 161 East 39th Street Phone Doug. 4805

Oakland 51 Drexel 5654
ADAMS BROS. GARAGE
171 and 173 E. Forty-Third St.
All the Latest Improvements for the Care of Electric and Gasoline Vehicles
Storage Charging Repairing
Supplies for Sale

CREAMERIES:
Beecher, Ill.
Orland, Ill.
Goodings Grove, Ill.
DOWD PURE MILK CO.
4326-34 WABASH AVE.
Phone Oakland 474
Milk and Cream of the highest grade bottled in the Country
OUR MOTTO: Purity, Cleanliness and Efficient Delivery

The Meadville Theological School

Meadville, Pa.

Founded 1844

is a modern, undogmatic training-school for the ministry, which seeks to combine accuracy of scholarship with catholicity of spirit and practical efficiency. In order to meet the demands made upon it by the churches, it needs at once double its present number of students.

For catalogue address The Registrar, Meadville, Theological School

LINCOLN CENTRE LEAVES.

Illustrated by Bertha E. Jaques, Bertha L. Corbett and Other Artists.

1. The New Year. Horatio N. Powers.
2. Nature's Ministries (To a shut-in). Evelyn H. Walker.
3. Many Dear Things of His Providence. W. C. Gannett.
4. Thou Mindest Me of All Bright Things (To a young girl). Evelyn H. Walker.
5. From Wishing-Land (Wishes for her birthday). Robert Louis Stevenson.
6. Sunset and Afterglow (To one in the afternon of life). Evelyn H. Walker.
7. They May Not Need Me, Yet They Might. Emily Dickinson.
8. Flower Messengers (With a gift of flowers). Evelyn H. Walker.
9. Not by Appointment Do We Meet Delight and Joy. Gerald Massey.
10. May Sun and Moon and Little Stars. Evelyn H. Walker.
11. A Thought for a Friend. Dinah Muloch Craik.
12. For a Marriage Day. Gerald Massey.
13. A Rosary (For lovers or friends). Owen Innsley.
14. The Assurance of Things Not Seen (For Easter). Evelyn H. Walker.
15. Behold a Friend. D. M.
16. Surprise (On immortality). Maltbie Babcock.
17. The Mothers. William C. Gannett.
18. The Little New Daughter.
19. A Christmas Wish. Evelyn H. Walker.

Plain, each ..... .05
Hand colored ..... .12
One dozen in box (your choice), postpaid $1.50

LINCOLN CENTRE SHOP

Abraham Lincoln Centre

KENWOOD FLORAL Co.
HENRY HILMERS, Prop.
'Phone Oakland 78. 192 E. 47th Street
Choice Plants and Cut Flowers

To Unity Readers

Through your loyalty and faithful support in the past UNITY has built up a circulation that makes it a factor in your community.

We have not so far placed before you, nor will we at any time print, any advertisement that we cannot unconditionally endorse and guarantee to you.

To keep faith with our readers and with ourselves we annually refuse substantial amounts of money for advertisements which are eagerly sought for and published by many journals which seek to occupy the same or similar fields as UNITY.

We are therefore asking you to help us to get the best advertisers to start using the columns of UNITY and continue to do so, by your patronage of them from time to time.

We want you to choose for yourselves, from classification below, which of the advertisers using local mediums which for some reason we have overlooked or find them discriminating against UNITY, and who you think should avail themselves of the advertising columns of UNITY.

We ask your kind coöperation in this matter; please sign name and address to your list, which of course will not be used for publication.

Make selections from following classifications:

Men's and Boy's Clothing and Furnishing Goods
Dry Goods
Watches and Jewelry
Taxicabs
Banking or Bonds
Stoves and Heaters
Milk, Cream, Butter or Eggs
Photography
Women's Clothing
Automobiles
Fire or Life Insurance
Household or Office Furniture
Pianos and Musical Instruments
Coal
Furriers
Plumbing, Painting and Paper Hanging
Men's, Women's and Children's Shoes
Women's Apparel, Millinery, Etc.

Quiet Tabulating

There's one good thing about the Underwood you'll be glad to know if you have tabular work to be transcribed in typewriting: —its tabulating attachment moves the carriage to the right point quickly and without jar—without startling the clerk and making the whole office jump. Then the visible writing of the

UNDERWOOD
STANDARD
Typewriter

gives immediate assurance of correct work. In making out bills, statements, comparative records, the tabulating device assures correct alignment in decimal columns—unit under unit, tens under tens, and so on.

The purpose of the tabulating device, the visible writing and other valuable features of the Underwood is to save time, trouble and money in your office and promote efficiency. You ought then to be glad to know all about them. Suppose you call in. Our man will help—not bother you.

UNDERWOOD TYPEWRITER COMPANY, Inc.
ANYWHERE